[Lalima]

/82 cont./

361 group of seven dwellings situated near Barreiro stream, on the
621 boundaries of the reservation, in an area of campos utilized for
233 cattle-raising by the Serviço de Proteção aos Índios and by the Indians themselves.

361 As for the production areas of the community, it can be
311 said that three-fifths of the reservation consist of winter pastures and "second-growth" campos for cattle-raising. The remainder
233 is used for buildings and farm plots. As can be seen, Lalima is
241 characterized by being an aldea tied to pastoral activity, in
464 spite of /the fact that most of the Indians work on/ their farm plots and at the extraction of angico bark on the fazendas of
[422] the município. Very few families own cattle, and only a small number of men are called upon to work with the post stock-raising.

491 Lalima's chief means of communication with the outside are two roads; one, 48 kilometers long, that goes to Miranda, and another, about four kilometers long, that connects the
[366] aldea to Pôrto Lalima, on the Miranda River. Each of these
[439] roads has, at points favorable to trade with the Indians, a "bolicho" that supplies--at prices much higher than in Miranda--
489 varied merchandise to its population. The nonexistence of frequent and inexpensive boats to Miranda makes the most common means of access to the city the long road, which is
[166] usually traveled on foot. This seems to be the factor most conducive to the constant immigration of Terêna Indians to the
162 aldeas close to the city, as referred to earlier. Among the tribal contingents that increased the population of Lalima, the most important are the Kinikináu and the Terêna; and everything indicates that while the former remained in Lalima, the latter was the one that became the group to show the greater mobility.